Tabernacle and Purgatory

Vol. 23 MAY, 1927 No. 1

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TABERNACLE AND PURGATORY

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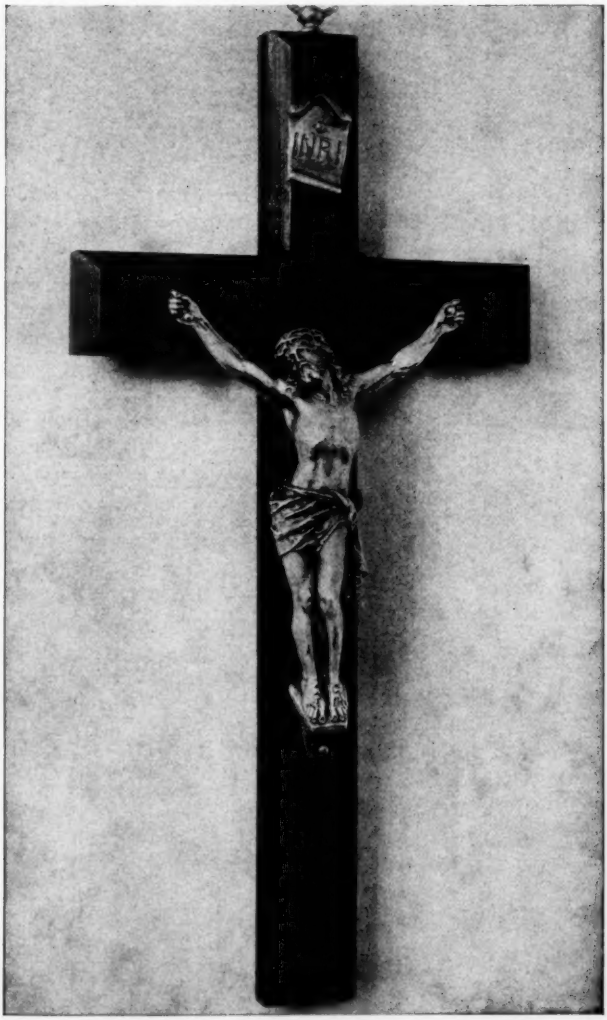

This is a photo of an excellent, imported, **Real Ebony Crucifix,** nicely polished, with beveled edges, which we give as a premium **for 5 NEW Subscriptions** to "Tabernacle and Purgatory." The artistic oxidized corpus will attract all to love and compassion for our suffering Savior. It is light in weight, and can easily be held by a sick person, or may be hung on the wall. Size 7½ in.

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The Child of Mary offers to the Blessed Virgin the lily of innocence

This is a reproduction of a painting by the devout German artist, Maria Ellenrieder. The Benedictine Sisters of Perpetual Adoration, Clyde, Missouri, are now the fortunate possessors of the original.

Tabernacle and Purgatory

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Vol. 23 **MAY, 1927** **No. 1**

Our Twenty-third Volume

WITH this May issue, we commence the twenty-third year of the publication of "Tabernacle and Purgatory." For twenty-three years we have never deviated from the noble standard of our magazine, from our lofty aim of sending forth literature which will instil love and veneration for the Holy Eucharist in the hearts of the faithful. It is the sacred duty of every sincere Catholic to read something solid and religious.

Dear reader, we ask for your co-operation in circulating "Tabernacle and Purgatory." When it finds its rightful place in the home, it will counteract the influence of dangerous, worldly literature. Our publication is beautifully illustrated with artistic pictures. It is printed in clear type on fine quality of paper. The articles are well written in a simple style which the educated appreciate, and which the uneducated readily understand. Numerous letters from lay persons in all walks of life, assure us that "Tabernacle and Purgatory" is "true to its mission of enkindling love for our Eucharistic Lord in the Hearts of its readers." Edifying and instructive articles on the Blessed Virgin, the saints, and the mysteries of our holy religion also help to direct the mind heavenward. We offer valuable premiums for new subscriptions.

Benedictine Sisters of Perpetual Adoration, Clyde, Missouri

Benediction of the Blessed Sacrament

BENEDICTION of the Blessed Sacrament is given in a solemn manner with the monstrance. Whenever the Sacred Host is exposed in the monstrance, we kneel down, greet and adore our Lord, our God and our King. At the same time, that we salute Jesus with holy love, He salutes us with His goodness, and casts a glance of mercy upon us, His privileged children.

Our Lord is Glorified

Sacramental Benediction glorifies our Lord and Savior Jesus Christ. It is an act of faith and love. Howsoever deeply Jesus veils Himself in the incomprehensible mystery of the Eucharist, He is still the King of heaven and earth, the infinite God whom heaven and earth cannot contain, the holy and sublime God who dwells in inaccessible heights, whose boundless majesty the angels admire. This truth it is which the pious faithful manifest when they assist at Benediction.

What else is the meaning of the humble and recollected bearing of the faithful who kneel in adoration before the Sacred Host? — what else, but the acknowledgment of the greatness of God and our total dependence upon Him? What is the meaning of that fragrant incense which rises from the foot of the altar, if not an expression of gratitude of the Christian people for the presence of their God and Creator? What do those candles symbolize that burn on the altar? — what else, but the faith and love of the children of God? And those songs, those hymns, those sacred vestments, and the assembled multitude — is it not a picture of the heavenly court where the angels and saints prostrate before the Most Blessed Trinity, intone unceasingly those beautiful songs of which the hymns of earth are only a faint echo? The flowers, the lights, the perfume of the incense, the people on their knees while Benediction of the Blessed Sacrament is given — is that not a sublime act of faith in the real presence of Jesus Christ?

Alas! how Jesus is forgotten! He whose joy it is to be with the children of men; He who has given Himself to be the food of our souls; He is disregarded by a great number who prefer the earthly bread to the Heavenly Manna. He who offers Himself

for the salvation of the world, is despised and forsaken as on Calvary.

Source of Superabundant Grace

Benediction of the Most Blessed Sacrament is for us the source of superabundant grace. With the Sacred Host, the priest makes the Sign of the Cross over us, and this rite of the Church has the power to awaken in our hearts acts of faith and contrition which blot out venial sin. If the Sign of the Cross which the priest makes with his hand when he officiates effects the forgiveness of sin, how much more reason have we to believe that the **blessing made with the Body of Jesus Christ is endowed with marvelous power.**

We adore Thee, O hidden God!

At Benediction, it is Jesus Christ Himself who blesses us. What a blessed truth! We esteem the blessing of a priest, and we ask for it. We esteem the blessing of a bishop, we bend our knee as he passes and implore his benediction upon afflicted little ones. We esteem the blessing of the Holy Father, and rightly do we regard it as a special favor. Should we, then, esteem less highly the blessing of Jesus Christ Himself! Verily, at Benediction of the Most Blessed Sacrament, we receive the blessing of Jesus Christ Himself in whose hands are all supernatural gifts and graces.

Oh, how happy were those **children of Jerusalem** whom Jesus called to Himself and blessed — **et benedicat eos!** (Mark x. 16). But why should we envy them? Let us go to Benediction and we shall receive those graces of humility, of simplicity and of the other virtues which Jesus imparted to the children of

Jerusalem. How happy were the apostles on **Mount Olivet** when our Savior, after His resurrection, left this earth to return to the Father, but before leaving them He blessed them — **benedixit eis!** (Luke xxiv. 50).

We may enjoy the same privilege as the apostles. We may receive the same graces of light and comfort and strength, the gift of prayer and the interior life, if, with devout sentiments, we assist at Benediction of the Blessed Sacrament. How happy will be the elect of God at the general judgment when the Son of Man addresses to them the words: **"Venite benedicti patres mei.** — Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world" (Matt. 25; 34). We may enjoy a similar happiness, we may be the blessed of the Eternal Father when we bow in adoration during Benediction of the Most Blessed Sacrament.

Jesus in His own Person blesses us. What a motive for confidence! In the Holy Eucharist, He is, as it were, on a throne of mercy, inviting us: "Come, full of confidence and love to this seat of grace." Above all, Jesus lives in our midst to be loved. Let us joyfully go to Him to present our requests, to tell Him of our pains, our misery and our sufferings. Let us go to Him when He comes forth from the Tabernacle to bless us, for it is the time of grace. **"Ecce — tempus acceptabile.** — Behold, now is the acceptable time!"

We read of the famous musician Cohen, that once he assisted at solemn Benediction in Paris. At the moment of Benediction, the faithful bent low in reverence and adoration. The unbeliever cast a contemptuous look at the altar. What happened? — Jesus appeared in the Sacred Host in the majesty of His power and justice. Struck with surprise, Cohen sank on his knees. Later he became a Catholic and was ordained a priest, taking the name of "Augustine of the Blessed Sacrament." He died in 1871 at Potsdam in the service of the French captives. What a marvelous effect of Sacramental Benediction!

May the Heart of Jesus in the Most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the Tabernacles of the world, even to the end of time. Amen. 100 days, once a day Pius IX, Feb. 29, 1868.

Our Lady of the Sacred Heart

Mary, the Mother of Perpetual Help

EVERY child of man is like a ship on a stormy ocean. At its birth, it steers out into the open sea where so very many sink and perish in the storms of life. But if Mary is in our vessel, if she accompanies and protects us, and if we do not turn our eye from Mary, the "Star of the Sea," our frail vessel will reach port in safety.

St. Francis de Sales says so beautifully: "The Blessed Virgin has always been the polar star, the harbor of safety for all men who drift about on the sea of life. Those who look up to this Divine Star will be preserved from the cliffs and shoals of sin." Those who have fallen into sin will, likewise, find in Mary a loving Mother who helps them rise from their fall in order to make all good again. Mary is the Dispenser of the mercy of God, the Administratrix of the treasures of grace.

God has destined that many of His graces should be given in connection with the veneration of images of Mary. This is proved by the numerous miraculous pictures throughout the world. What streams of grace and miracles have flowed to men from these images! Not only the miraculous pictures, however, but every picture of Mary becomes for the individual a source of heavenly grace, if one visits and honors Mary in the picture. This is especially true of pictures of the Immaculate Conception, of the Sorrowful Mother, and of Our Lady of Perpetual Help. The lives of the saints prove that Mary has connected streams of grace with veneration of her images. The demons of hell hate the images of Mary. Whoever wishes to obtain many and great graces from the Blessed Virgin should venerate her images with tender devotion.

Title of "Perpetual Help" Inspires Confidence

Of all the titles under which the faithful invoke Mary, one of the most beautiful and consoling is that of "Our Lady of Perpetual Help." This title is all the more dear and venerable, because the Blessed Virgin herself chose it in order to encourage us to take refuge to her with perfect confidence in all our needs. It shows us the unlimited power and mercy with which her tender Heart overflows, so that there is no time, no place, nor any kind of need wherein this good Mother does not come to our aid, if we invoke her with confidence. By this title, Mary is obliged to as-

sist us always and never to desist from her help. In truth, if she were to refuse her aid but once, she would no longer be the Mother of Perpetual Help. She must help us as soon as we ask her for help, even though we would not deserve it, and in spite of our faults and perversity. We need not be virtuous to experience Mary's aid, we need only go to her with faith and confidence.

But you may say, "I have often called on Mary; for instance, in a certain suffering, or in a difficulty, and she did not help me." Remember, Christian soul, Mary who is always inclined to listen to your prayer, does not bind herself to give you that for which you pray, but rather that which is needful and wholesome for you. St. Alphonsus, one of the most renowned theologians, calls upon all the servants of Mary to beg her for those graces which she herself will ask for us, because they are more precious than we could even desire. For centuries, Mary has proved that she well deserves the title of "Perpetual Help."

Mary, Refuge of Sinners

To a certain saint, the Blessed Virgin revealed that it affords her special delight to be invoked as "Refuge of Sinners." "When a sinner turns to me," she said, "I regard neither the number nor the enormity of his sins, but only the prayer that ascends to me from his heart." The Heavenly Mother has, indeed, the power to bring a soul dead to God, back to the life of grace. In all conversions, Mary reaches out her hand to the sinner.

In the year 1871, in a city of Belgium, a freemason became seriously ill. The physicians had given up all hope for recovery, and his friends, likewise, all hope for the salvation of his soul. As often as the patient was admonished to prepare himself in a Christian manner for death, he ordered the speakers to be silent. Some devout ladies heard of the case, and resolved to take recourse to her who helps all at all times. Therefore, they placed a picture of the Blessed Virgin beneath the sick man's pillow, and started a novena to Our Lady of Perpetual Help. After the lapse of nine days, as the man still persisted in his infidelity, a second novena was commenced. But neither did this novena effect a change in the heart of the obdurate sinner, for it is extremely difficult to break the fetters of one who is held by the bonds of a secret society. The good women, however, were not disheartened. They began a third novena which was finally

crowned with success. Toward the end of this novena, when the man was nearing death, he himself called for a priest and, with a contrite heart, confessed all his sins. After he had fulfilled all the conditions required by Holy Church regarding members of masonic orders who join the Church, he died in Christian sentiments. — Persevering, confiding prayer to the Blessed Virgin is, indeed, powerful to effect the conversion of sinners.

The Blessed Virgin Obtains for Us a Happy Death

The most important of all graces is the grace of final perseverance and a happy death. This grace of graces Mary delights to obtain for us. Yes, Mary sweetens death for all her clients, as St. Alphonsus so eloquently proves in his book, "The Glories of Mary." Once a peasant woman came to perform her devotions in the church of St. Alphonsus. When asked why she came such a distance to Rome, she replied: "I have never been in this church, but my deceased husband told me that Our Lady of Perpetual Help is honored here. I wish to place myself under the protection of this Holy Virgin, for she grants extraordinary graces during the last days of one's life, as my husband had the happiness of experiencing. He saw the Blessed Virgin at his side, and the sight of her filled him with such joy and consolation, that he forgot all his pain, and soon after passed away so peacefully and with such admirable sentiments of resignation, that his salvation is assured."

Propagate Pictures of Mary

Many graces are connected with the images of the Blessed Virgin Mary. To circulate her pictures, is a devotion exceedingly pleasing to the Heavenly Mother.* St. Alphonsus, who so highly

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Catholic piety everywhere multiplies pictures of the Immaculate Mother holding her Divine Son in her arms. It is this image that brings before us all truth under its most pleasing aspect. May God be praised that He designs to spread the truth by this means! A little picture drawn by the humblest artist, brings the whole Christian creed before the weakest understanding. The poorest woman, before her Madonna, sees how much God loves us, and in what manner He dwells among us.

The following beautiful, artistic pictures are suitable for framing: —

Sacred Heart of Mary	14x18 in.	$0.35
Our Lady of the Sacred Heart	18x26 in.	0.40
Mother Most Amiable	15x21 in.	0.40
Mother Most Admirable	9x14 in.	0.20
Mother Most Sorrowful	14x22 in.	0.35

Benedictine Convent of Perpetual Adoration, Clyde, Missouri

venerated the pictures of Mary, was most zealous in distributing them. He had numerous pictures of the Blessed Virgin printed for circulation; **beneath the picture were the words: "Mary, our hope!"** The pictures which St. Alphonsus so zealously distributed, God frequently glorified by striking miracles. He sent small pictures of the Immaculate Conception to sick persons with the injunction that they should place them on the affected spot, and not seldom the sick were cured. The same happened with pictures of Our Lady of Perpetual Help.

What blessings one may draw down from heaven by circulating pictures of the Blessed Virgin, may be gathered from the example of the Rev. Andrew Bacci, a priest of St. Mark's Church in Rome. This priest circulated not less than 97,000 pictures of the Blessed Virgin holding the Divine Child. In testimony of the marvelous amount of good produced by these images, he certified: "After I had done so for fourteen years, I could see with my own eyes the wonderful favors and extraordinary graces which in all truth could be traced to the veneration of these pictures."

Immaculate Heart of Mary

A Sacrifice of Propitiation for the Sins Committed against the Blessed Sacrament

OUR Divine Savior once said to St. Mechtilde: "My daughter, if thou wilt please Me, offer to Me the most munificent, the most humble, the most lovable Heart I have ever found — the Heart of My Mother." From this revelation we may learn how much Jesus desires that we offer to Him the most holy Heart of His Mother. Above all, He desires that we offer it to Him in reparation for the innumerable offenses committed against Him in the Sacrament of His love. By this offering, those joys which He experienced from and in this Heart are, as it were, renewed.

A number of spiritual writers declare that, after the ascension of her son, Mary received Holy Communion every day from the hand of St. John, and that the Sacramental Species were preserved intact in her bosom from one Communion to the

next. The Blessed Virgin herself revealed this to the Venerable Mary of Jesus who wrote a long treatise concerning this miracle. The revelations of this servant of God have been approved by many bishops, and praised and recommended by some of the holiest men.

One who is humble and possesses the Holy Spirit does not doubt the miracle that the Sacred Species remained present in the Heart of Mary. This the Blessed Virgin revealed to Venerable Mary of Jesus in the following words: "In regard to this I tell thee a mystery which happened to me when, for the first time I received Holy Communion from the hand of St. Peter. On this occasion God, the Almighty, imparted such vehemence to my love, that my Heart literally opened and gave itself, as was my desire, wholly to my Divine Son, that He might reign therein as a King upon His throne."

Mary, the Living Sanctuary

Many other circumstances were revealed to the Venerable Mary of Jesus in connection with the same wonderful Communion of the Blessed Virgin Mary. The servant of God writes as follows of this mystery: "In the first years of the Church, the apostles possessed no houses of worship nor other places wherein to preserve the Holy Eucharist, and consumed all the Sacred Species on the day they celebrated. Thus, for several years, Mary was the only temple and the only sanctuary in which the Blessed Sacrament was preserved. In truth, the age in which the Blessed Virgin lived, with the Sacramental Species in her Heart, was by far a happier time than the present age, when the Blessed Sacrament is preserved in churches and Tabernacles; for, in the sanctuary of Mary, our Lord was adored uninterruptedly, and never offended therein as frequently happens in our churches."

Our Savior revealed to Venerable Mary of Jesus the reason for His continual presence in Mary's Heart. He wished to procure for Himself, in advance, reparation and satisfaction for the ingratitude, lukewarmness and lack of preparation of all

the children of Adam of all times, as long as the Church exists. The servant of God writes: "If the Blessed Virgin had not rendered satisfaction for these sins of omission of the rest of mankind, then, the Church, on her part, would not have rendered adequate thanks for so great and inestimable a Gift. But Mary foresaw the black and shameful ingratitude of men toward this precious Gift. Therefore, she made it her duty to render satisfaction and reparation according to her powers, for our ingratitude and want of love.

"During her life after the ascension of her Divine Son, the Blessed Virgin was intent on doing this, and she did it so often and with such a love-glowing Heart, that, to atone for our unpardonable indifference, she often wept tears of blood. The Blessed Virgin requested Venerable Mary of Jesus to weep over the sins committed against the Blessed Sacrament, and said to her: "If, in the glory which I enjoy, I were capable of suffering, the offenses committed against my Son in the Blessed Sacrament would surely cause me grief."

A Praiseworthy Act of Devotion

Since our Lord willed to procure for Himself satisfaction and atonement in advance, by His continual Sacramental presence in the Heart of His Holy Mother, it is but meet and just that we offer Him unceasingly this Immaculate Heart, together with all those acts of homage which He then received in the love-glowing Heart of His dear Mother. This is a sublime act of reparation and gives immeasurable joy to our Divine Savior. All the love, adoration, praise and thanksgiving, satisfaction and atonement that Mary offered to her Son in the Blessed Sacrament, she gives to us, that we may offer it anew as our property. All pious souls must place great value on this practice. As often as they assist at Holy Mass and receive Holy Communion or visit the Blessed Sacrament, even in spirit, it is a praiseworthy act of devotion to offer up the Immaculate Heart of Mary with all those acts of homage which she rendered to her Divine Son when He dwelt Sacramentally in her maternal

Heart. Jesus loves His Mother with an immeasurable love, therefore, we can give Him no greater pleasure than to offer Him her virginal Heart as compensation for our want of love. This offering will draw down special graces on souls who practice it with a loving and contrite heart. Whenever we approach the Holy Table, let us think of the Communions of Mary, and let us always go in company with Mary. — All *through* Mary and *with* Mary.

* * *

O sweetest Jesus, in the name of thy Holy Mother, I thank Thee, I praise Thee, I glorify Thee for Thy continual presence in the Immaculate Heart of Thy Blessed Mother. Behold, O my Jesus, I offer Thee, as reparation and thanksgiving, the Immaculate Heart of Thy dearest Mother, with all those acts of homage which Thou didst once receive during Thy constant presence in her virginal Heart. I beseech Thee, have mercy on us for the sake of Thy Holy Mother, and forgive us all our sins against Thee in the Most Blessed Sacrament. Amen.

* * *

O most pure Heart of Mary, inflame our hearts with love for the Sacred Heart of Jesus!

This ejaculation, printed by request, has been approved by the Rt. Rev. Paul P. Rhode, Bishop of Green Bay, Wisconsin, Sept. 1, 1925.

Save the Children!

Lead the Children to Mary

ONE of the principal means of saving children and preserving them in their innocence is to lead them to Mary; that is, to recommend them to Mary, and to place them under the special protection of the Holy Mother of God. Even in their earliest years, children are exposed to many dangers of which parents frequently are not aware, and therefore, cannot avert. This is the case especially during their school age when they often come in contact with depraved companions. Alas! how many have then lost their innocence! Still greater become

the dangers when boys and girls must leave the parental roof and seek employment amid strangers. Being young and inexperienced, they are lacking in prudence, though they are often surrounded by foul tempters. Oh, how very necessary it is to place them under a higher and heavenly power, to entrust them to the protection of Mary!

To lead children to Mary means to teach them to honor Mary in prayer, and to sing her praises in sacred hymns and canticles. To lead children to Mary means to instruct them regarding her goodness and mercy, and her great power at the throne of Jesus. Children must be told that they have a Mother in heaven who loves children in a special manner.

To lead children to Mary means to impart to them a knowledge of her virtues. They should be taught to practice humility, obedience, diligence and charity for the love of Mary, and to strive to imitate her fidelity in the little duties of daily life.

To lead children to Mary means to teach them to celebrate her feasts with special devotion, and to prepare themselves for her feasts by novenas, accompanied by little acts of mortification.

To lead children to Mary means to induce them to join her sodality and to make a covenant with her. Children should be clothed with the scapular of the Blessed Virgin and be given the miraculous medal of the Immaculate Conception to wear. In a word, children should be brought into intimate relation with the Blessed Virgin Mary. This is a very God-pleasing work. We have seen how Jesus loves little children; therefore it gives Him inexpressible joy when we lead His little favorites to His Blessed Mother. Experience teaches that many great saints, among them, St. Aloysius and St. Stanislaus Kostka, sanctified themselves by their fervent devotion to Mary.

Mary's Love for Children

Mary, the most perfect copy of our Divine Savior, loves children with an unspeakable love. According to the revelations of the servant of God, Anna Catherine Emmerich, the

Blessed Virgin, while on earth, rejoiced to have children around her, and this love has not become weaker since she has entered heaven. The lives of the saints and numberless instances of daily experience prove how solicitous Mary is about her children. How many has she not aided in all conditions of life, in sickness and poverty! St. Margaret Mary Alocoque, when a child, was sick for four years. No physician seemed able to help her. Then she turned confidently to the Blessed Virgin, promising, if she were cured, to enter the Order of the "Daughters of Mary." Scarcely had she made the vow when the sickness subsided.

To many saints, Mary appeared in their childhood and taught them to know and do God's holy will. Mary wished to proclaim her love for children to the whole world, therefore, she appeared to children at the now world-renowned shrines of Lourdes and La Salette. What heavenly admonitions did she not give to little Bernadette, even for priests! Among the votive tablets found at Mary's shrines, there are many testifying to the cure of children. Is there a child who has had the misfortune to lose its mother early in life? Let it do as St. Teresa — choose Mary for its mother. St. John Vianney, the Cure of Ars, says of himself, "I loved Mary even before I knew her." St. Joseph Calasanctius preached Mary when he was a mere boy. With many saints, the love and devotion they bore to the Holy Mother of God, became the root of great sanctity. St. Aloysius made the vow of perpetual chastity before a picture of the Blessed Virgin at the early age of nine years.

Who, above all, should lead children to Mary? — The *Christian mother*. For her, too, are the words addressed by Mary to St. Bridget of Sweden: "See to it, that thy children are also my children." It is important to consecrate children to Mary even before their birth; they are then in less danger of dying without holy baptism. What power a mother has over her child if she understands how to implant this precious seed— love for Mary — into the heart of her little one! This may be done most effectually by good example. Mothers should lead

their children to images of the Blessed Virgin and speak to them of Mary, especially when they are preparing for their first Holy Communion. From the Heavenly Mother, they should ask the grace of a worthy first Communion for their children; to Mary they should consecrate themselves body and soul. It is one of the greatest delights for Mary to see her Divine Son enter the innocent hearts of children.

Parents, Teachers, Educators!

All to whom children are entrusted should take to heart the words of St. John Baptist de La Salle, words which he addressed to his companions, the Christian Brothers engaged in the instruction of youth: "One of the best means of fulfilling your duties is to foster a tender devotion to Mary yourselves, and then strive to instil it into the hearts of your pupils." St. Joseph Calasanctius also teaches that devotion to Mary is one of the best helps to an educator. Oh, that all parents, teachers and educators would teach children to love the Blessed Virgin, would "lead children to Mary"!

Realizing the dangers to which their daughters are exposed in attending day-schools, many parents are most anxious to place their daughters in a select Convent boarding school for their education. In such an institution, they are safeguarded from harmful influences, receive a solid religious training and a thorough knowledge of the sciences.

St. Joseph's Academy conducted by the Benedictine Sisters of Perpetual Adoration, is an ideal boarding school for little girls and young ladies. Only girls of good Catholic families are admitted. Special attention is directed to the formation of true womanly character. True Christian education is a Divine work, most noble and elevating.

The course of studies embraces: Academic, Commercial, Preparatory, Primary, Music, and Art Departments. Moderate terms: $200.00 per year.

For information, address: **The Sister Directress**
St. Joseph's Academy, Clyde, Missouri

Impressions of My Journey to America

By Very Rev. Michael Hofmann, S.J.

Among the distinguished participants in the Eucharistic Congress last June, who visited Clyde, Missouri, was the Very Rev. Michael Hofmann, S.J., the famous rector of the "Germanico" in Rome for many years, and also of the "Canisianum" in Innsbruck, Tyrol, where numerous American priests study. This learned Jesuit has prepared hundreds and hundreds of students for the holy priesthood, not only by his words, but also by the holiness of his example.

Our readers will doubtless be pleased to read his impressions of the Benedictine Convent of Perpetual Adoration at Clyde, Missouri. The praise contained in this article is due, first of all, to the noble-hearted, sacrificial benefactors who through us have sent relief to Central Europe during the past years.

CLYDE, Missouri. — To many of our readers* this will be an entirely strange name. Still, for years, Clyde, Missouri has been a source of blessings poured out over Germany and Austria. This fountain of blessings was opened by one single man, Rev. P. Lukas, O.S.B., and the venerable daughters of St. Benedict under his spiritual care. "Father Lukas," as he is familiarly called in America and at the Vatican in Rome, is a son of Switzerland. As a disciple of St. Benedict, he left the venerable old monastery of Engelberg some forty years ago to go to America, and for about thirty-five years he has been the spiritual director of the Benedictine nuns of Clyde, Missouri, or rather, the "**spiritus rector** — moving spirit," in the full sense of the word.

The venerable Sisters keep Holy Adoration uninterruptedly day and night the whole year round. By a rare privilege, the Most Blessed Sacrament is exposed constantly in their Adoration Chapel. Under the direction of Rev. Father Lukas, they also publish "Tabernacle and Purgatory," an excellent magazine with beautiful illustrations, also numerous booklets. Their periodical enjoys a wide circulation, and it has brought Eucharistic thoughts into hundreds of thousands of hearts and inflamed them with love.

When, after the world-war, bitter privation and poverty reigned especially in Germany and Austria; when many aspirants to the priesthood had scarcely any means to continue their studies; when, moreover many convents were doomed to starva-

* Extract from the monthly issued by the "Canisianum," Innsbruck, Tyrol.

tion — then the Benedictine Convent of Clyde began a work accompanied by God's most bountiful blessings.

Father Lukas inspired the American Catholics with a thought that kindled fire. He wrote: "Many fathers and mothers would be so happy to have a son a priest; many brothers and sisters would wish to have a spiritual brother; but their holy desire is not fulfilled. However, you may ehable a youth to study for the priesthood by your alms, you may adopt him, as it were, as your son, your brother. . ." — This thought met with such an enthusiastic response, that Father Lukas and his spiritual daughters have been enabled **to assist numerous students to reach their goal.** Besides, how many convents with strict enclosure has Father Lukas preserved from dissolution! Into how many families, impoverished not through their own fault, has he brought comfort and blessings, and reaped tears of joy and gratitude known to God alone!

Some years ago, His Eminence Cardinal Fruehwirth of Rome said to me: "Father Lukas is, at present, the greatest benefactor of mankind." When as Rector of the "Germanico" in Rome, I was in deepest financial distress, and feared that I would be obliged to send home many of the students, it was above all Father Lukas who brought help. Likewise, it was Father Lukas who through the scholarships which he solicited, paved the way for many students of theology in the "Canisianum." The Holy Father, Pope Pius XI, to whom I once related how much Father Lukas was doing for the "Germanico," said to me: "We know him! He has also been good to Us!"

After this preamble, there is no need of stating further reasons for my desire to see Clyde, and there to meet the man of God, to thank him, and to be edified by the example of his spiritual daughters.

At My Destination

I left St. Louis in the evening of June 28th, and reached my destination soon after four o'clock the following morning. By a kind forethought, a car from the Convent awaited me. Then followed a short rest, and our dear good Father Lukas came to invite me to High Mass.

The worthy house of God which I entered, is in its sanctuary, a veritable treasure of artistic beauty. The exposition throne with the monstrance are rare works of goldsmith's art. In them,

love for the Divine Master has spared nothing to form for Him in His hidden, humble life amongst us, a little house of gold and silver and precious stones. As once the precious ointment of Magdalen was pleasing to Him, so is also the throne of grace erected for Him at Clyde by the sacrificial love and gratitude of the devout faithful of all sections of the United States.* The splendid mosaics which adorn the walls were made by the Tyrolese Art Glass Company of Innsbruck, which has already supplied so many decorations for churches in the United States. The Chapel of the Benedictine Sisters in Clyde, Missouri, will ever remain as a beautiful picture enshrined in my memory.

The Divine service began. — An atmosphere of devotion and piety pervaded all. I was especially impressed by the rendition of the choral, or plain chant. Since the time of my stay at the "Germanico" in Rome, 1881 — 1888, and again from 1919 — 1925, this chant of Holy Church has become very dear to me. With joy and admiration I have often listened to it in the Benedictine Convent of Nonnberg, in Salzburg, Austria, and in Benedictine monasteries of the Beuronian congregations in

*** Those who did not have the opportunity to make a donation toward the sanctuary erected at Clyde, Missouri, will rejoice to learn that they may still have the privilege of aiding so holy a work, as the Benedictine Sisters of Perpetual Adoration of Clyde, are, at the invitation of His Eminence Cardinal Mundelein, making plans to found a new sanctuary of unceasing prayer at Mundelein, Illinois.**

The Loving Heart of Jesus living and beating for us in the Holy Eucharist will assuredly bless all who contribute toward the erection of this House of God. Many will be pleased to learn of this opportunity to make a lasting gift in memory of a dear departed husband or wife, a loving son or daughter who has been taken away all too soon. What could be a more fitting memorial than a portion of a sanctuary of Perpetual Adoration! Not only the dear departed in whose memory a donation is made will then be remembered day and night in the prayers of the Sisters, but the charitable donor will likewise share in numberless prayers, Holy Communions and good works.

Small donations as well as large will be gratefully accepted. From those in need themselves, we beg only the alms of their prayers for the success of the undertaking. Those blessed with temporal goods, we pray God to inspire them to give liberally toward the new foundation. We will gladly accede to special wishes, in so far as it is possible, and use donations according to the intentions of the giver, for instance, for the exposition throne, for the altar, for pillars, for Stations of the Cross, for candelabra, etc. We might mention that the sanctuary lamps have already been donated. Kindly write to: —

Benedictine Sisters of Perpetual Adoration, Clyde, Missouri

Prague and Rome. **But nowhere did it ever impress me so forcibly as in Clyde.** The precision with which it was rendered was wonderful. During the entire High Mass, I could not discern whether the solo parts were sung by one or more voices, so perfect was the unison, even in the difficult parts of the **Gradual** and **Alleluia.** For three days I had the happiness to remain in Clyde. With astonishment I saw their printery with up-to-date equipment, the sisters doing all the work. Everything is scrupulously clean. A holy calm reigns during the hours of diligent labor. Zealously the sisters work at the printing of the magazine, and then send it forth as a messenger of truth and love of God to thousands of souls. As I beheld all this, I thought to myself: **here, truly, the service of God is carried on.** The Convent is situated on an elevated spot of a hilly region. Father Lukas under whose direction the several buildings of the Convent for about one hundred seventy sisters have been erected, is at present, building another wing. To my question, why he did not employ more laborers so as to complete the work more rapidly, he said: "I build cheaper this way!" — This answer edified me deeply. I understood, that **during the past years, instead of soliciting aid for themselves, they had magnanimously turned their efforts to bring relief to the needy in Central Europe.**

When His Eminence Cardinal v. Faulhaber of Munich, visited Clyde for the first time, in 1923, he summed up his impressions in these words: **Clyde is my Bethania!** Rt. Rev. Bishop Waitz of Feldkirch, Tyrol, who visited Clyde immediately after my departure in July 1926, and remained there three days, described his impressions in these words which he uttered with visible joy: **Clyde is a paradise!** I took my departure from Clyde with the feeling: **"Hic domus Dei est et porta coeli** — This is the **house of God*** and the **gate of heaven,"** — and with the wish in my heart that it may ever remain such.

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* Truly sublime is the vocation of the Benedictine Sisters of Perpetual Adoration at Clyde, Missouri. Day and night some Sisters are kneeling before the Most Blessed Sacrament exposed. This unceasing prayer renders love and atonement to Jesus in the Holy Eucharist, it comforts the Church suffering, strengthens the Church militant and brings joy to the Church triumphant. May Jesus in the Sacred Host draw to Himself a multitude of virginal adorers. Young ladies are invited to write for information to: —

Benedictine Convent of Perpetual Adoration, Clyde, Missouri

Sister Mary Martha Chambon and Devotion to the Holy Wounds of Jesus

Continued

In several previous issues of our magazine, we have given to our readers accounts of the communications of our Divine Savior to the Visitation nun of Chambery, Sister Mary Martha Chambon. When the booklet containing a sketch of the life of this religious was presented to the Holy Father, His Holiness testified much pleasure and was delighted with the little work. "The August Pontiff," wrote Cardinal Gasparri, "expressed the wish that the exemplary life and virtues of this religious and faithful servant of God be propagated as widely as possible in order to induce souls to advance in the way of perfection."

Cardinal Maffi of Pisa, wrote: "In the world, sorrows multiply, whilst resignation and the science of suffering daily decrease. There is no longer endurance nor consolation! How welcome therefore are the practical lessons of a soul into which the Holy Wounds have poured so much light and peace!"

The Archbishop of Chambery, exclaims: "May the evils of our day find a remedy in the Wounds of our Savior! It is a true joy to us that a humble flower from our Salesian garden has contributed to embalm the wounds of the world by recourse to the Divine Wounds of Jesus."

The Sacred Wounds and Heaven

TO crown all His magnificent promises, our Divine Savior gave Sister Mary Martha a glimpse of the happiness which the contemplation of His Wounds merits for us in heaven. He said: "Souls who pray with humility, and meditate on My Passion, will participate one day in the glory of My Divine Wounds; the members of their body will receive from My Wounds a dazzling glory and beauty. The more thou dost contemplate My painful Wounds on earth, the more privileged will be thy vision of them in all their glory in heaven." The soul who during life has honored and made use of the Wounds of our Lord Jesus Christ by offering them to the Eternal Father in behalf of the souls in purgatory, shall be accompanied at the moment of death by the Blessed Virgin and the angels, and our Crucified Savior, resplendent in glory, will receive her and crown her.

It occurred to Sister Martha one day that possibly she was

losing her time by offering the Sacred Wounds again and again. But our Lord reproved her, saying: "Are the elect in heaven wasting their time in My presence when they continue doing the same thing? They adore Me, they love Me, they contemplate My Wounds, and they give Me thanks, and their joy is ever perfect and complete."

At that moment, Sister Martha was permitted to behold the saints and the Blessed Virgin contemplating the Sacred Wounds. "That I and the saints are in heaven," said the Blessed Virgin to her, "we owe to the merits of the Divine Wounds of My dear Son. — If thou makest use of these Wounds to thy profit, thou, too, wilt become great."

Then Jesus continued, "My daughter, where are My saints formed, if not in My Wounds? All My saints are the fruit of My Wounds. For all eternity My Wounds will redound to My glory and to thine. Within My Wounds, in the dazzling light of these five suns, My spouses are once destined to reign. The blessed in heaven who have contemplated them for centuries are never satiated; they will contemplate them evermore, and ever derive new joys therefrom. Oh, how insignificant is this earth when compared with so great a good!"

Sister Mary Martha frequently was vouchsafed a glimpse of heaven, and she would then hear the voice of the Heavenly Father saying: "Behold, My daughter, all this is the fruit of the Passion of My Son. All this is shown to thee that, with all the more confidence and joy, thou mayest offer up these Sacred Wounds of Jesus."

Reward of Disinterested Love

CHARITY, the highest of all virtues never remains without its reward, especially not, when the act of charity is performed for those who cannot help themselves. St. Gertrude gave all her good works and merits of each day to the poor souls. Hence, on her deathbed, the evil spirit tried to fill

her with fear of having to meet her Divine Judge empty-handed. But Christ, her Lord, consoled her, saying: "Be of good cheer, My daughter. *By thy great charity toward the poor souls, thou hast not lost thy merits, but doubled them.* And to show thee how pleasing this is to Me, all thy pains and punishments of purgatory shall be remitted to thee. All the souls released by thy charity will assist thee at the hour of thy death, and accompany thy soul in triumph, amid great rejoicing, to eternal blessedness."

In the life of the fathers of the desert it is related that a man given to every kind of sin and vice, neared his death. A holy priest living as a hermit in the neighborhood, was called to induce him to make his peace with God. Scarcely had the priest crossed the threshold when the dying man called out in despair: "Away! Away with you! Return to your solitude for my wickedness is greater than the mercy of God!"

"Not so, my son," replied the hermit, "not so! A sincere confession has such efficacy that not only your sins, but all the sins of the world could thereby be blotted out. Follow my advice and you shall be saved. I shall offer all the good works and merits of my whole life for your salvation. You, now, divest yourself of all your sins, and you will be saved. Therefore, do not despair, my son."

This paternal and sincere admonition disposed the heart of the sinner to accept the offer. He confessed the guilt of his past life, and with sentiments of true sorrow and contrition, he received absolution. Then he died. One month had passed when his soul appeared to the hermit, telling the priest that he was now on his way to eternal blessedness. The priest inquired how God had accepted the good works and merits which he had made over to him when dying.

The soul answered, "*God reserves all for you with doubled value,* because you saved me from despair, and from purest love, you enriched me."

This is Christ's new commandment, that we love one another as He has loved us. By His bitter death He made over to

us all His goods, all His merits. Should we not act in a similar way, and give all our good works to poor sinners, and to the poorest of the poor, — the suffering souls in purgatory? St. Augustine says: "Christ, the Lord, has renewed us by His commandment of love, that we may become new men and co-heirs of the kingdom of God. Let us, then, love one another, and put on the garment of charity."

The Parents of the "Little Flower"

ST. John Chrysostom tells us that the principal cause of the downfall of mankind is "the neglect of the proper training of children. Parents do not rear their children properly, and as a consequence, all falls into disorder."

To no other age have these words been more fittingly applicable than to the present time. Proof thereof is clearly evident. One of the essential factors in training children well, is the **example of genuinely Christian parents,** parents who bring up their children conscientiously and strictly for God, as did the father and mother of St. Teresa of the Child Jesus. Certainly, the exemplary wedded life of the parents of the "Little Flower," should be an inspiration to all in the married state, a model which many should be drawn to imitate. The best conceivable means of bringing up obedient and God-fearing children is for the parents to set them a constant good example.

God's Ways

In the month of September, 1843, a young man, perhaps twenty years of age, deeply sunk in thought, was climbing to the summit of the great mount St. Bernard which towers majestically far up into the clouds. The thoughtful eyes of the young traveler shone with pious enthusiasm. The impressive beauty of this grand scenery of the Alps kindled in his soul the loftiest emotions, and his pure heart, ever susceptible to good, was not able to suppress his increasing rapture. Absorbed in this overpowering spectacle, he remained motionless for a length of time, while tears glistened in his eyes. Then he resumed his journey with renewed courage, and soon arrived at his destination, the cele-

brated monastery which from the lonely height of this perilous mount sends far and wide the beams of faith and charity.

The Reverend Prior was struck by the open, prepossessing countenance of his guest, and received him with a hearty welcome. He inquired about his family and the place of his birth. The young man gave him the following account: —

His name was Louis Joseph Stanislaus Martin. He had been born on August 22, 1823, at Bordeaux, while his father, a brave and devout soldier, was captain in the garrison. At present his parents were living at Alencon in Normandy, and he was the Benjamin of the house, the favorite of his parents, brothers and sisters.

The young tourist had, by no means, undertaken this toilsome journey merely to view the magnificent scenery of the Alps. He had not come to beg shelter for a night, or perhaps for a few hours. No; he had come because he had hoped to find here a permanent home where he could consecrate himself exclusively to the service of God.

On learning his purpose, the Prior questioned him upon his knowledge of Latin, only to discover that the young aspirant had not completed the prescribed course of studies in that language. "I am indeed sorry, my son," said the venerable monk, "since this is an essential condition, but you must not be disheartened. Return to your native country, study diligently, and when you have completed your studies, we shall receive you with open arms.

Our young traveler was disappointed. He retraced his steps homeward. It seemed to him like a journey into exile, though soon he recognized that the venerable monastery in the Alps was not the place to which Providence was calling him.

Girlhood Desires of the Little Flower's Mother

A few years later, a pious girl, Mademoiselle Zelia Guerin, presented herself at the Convent of the Sisters of Charity of St. Vincent de Paul in Alencon, begging admission. She was accompanied by her mother and sister. Her beautiful, noble countenance bore the stamp of an unusual firmness of character. She had long cherished the desire of seeking entrance to this abode of peace. In the interview which followed, the superioress — guided by the Holy Spirit, — decided unhesitatingly that the young girl was not called to the religious state. Zelia returned home, re-

signed to serve God in the company of her beloved parents, her elder sister and a younger brother.

Sacred Betrothal

Louis Martin had finished his studies. After careful consideration before God and deliberation with his confessor, he

Little Teresa and her Mother

recognized, however, that he was not destined for the religious life. He abandoned himself to the loving Providence of God who wished to lead him by a way different from that to which he had first aspired. In addition to his activity in a jewelry store, this God-fearing young man devoted himself in a special manner to works of piety and charity.

Louis was loved and esteemed by his parents because of his amiability and integrity of character. From his employers he

always won the highest testimonials on account of his diligent and conscientious fulfillment of duty, his fidelity and honesty. After the establishment of his own business, it followed as a matter of course that he should also establish his own household.

It was at this point in his life that he met Zelia Guerin. Zelia seemed to him an angel of virginity, and the better he became acquainted with her and her exemplary family, the more certain he felt that she was destined for his partner in life. Louis Martin recognized in this young lady all the characteristic qualities which constitute the foundation of a happy married life. Nevertheless, he took refuge to the Sacred Heart, to his dear Mother Mary, and to his holy patron, St. Joseph. He made novenas repeatedly, and frequently received the Sacraments, begging God's light to direct him in taking so important a step in life.

Zelia's relatives felt keenly her failure to obtain admission into the convent. They thought, on account of her true piety and sacrificial spirit, that she was more fitted for the religious state than for life in the world. But the pious virgin was not of this opinion. Since she had knocked at the door of the cloister in vain, Zelia now turned her thoughts to the sacrament of matrimony. "O my God," she repeated frequently, — "since I am unworthy to be Thy spouse, like my dear sister,* I shall enter the married state to fulfil Thy holy will, and I beseech Thee to make me the mother of many children, and to grant that all of them may be dedicated to Thee!"

God in His all-wise designs had destined this virtuous young lady to be the wife of Louis Martin, and His finger was visible in the circumstances which led to their acquaintance. By novenas and the frequent reception of the sacraments, they prepared themselves for holy matrimony. By works of charity, they sought to draw down the blessing of God upon their new state of life. On July 12, 1858, the happy pair was united in the holy bonds of wedlock in the Church of Notre Dame in Alencon.

To be continued.

* Her sister had entered the Visitation Convent at Le Mans, taking in religion the name of Sister Marie Dosithea. She led a life so holy that the distinguished Benedictine Abbot, Dom Gueranger, spoke of her as the model of a perfect nun.

Sketch of the Life of St. Anthony

Continued

POPE Leo XIII called St. Anthony of Padua "The saint of the whole world." Truly, he is the saint of all countries. His veneration knows neither boundary nor limit. He possesses enthusiastic friends, sacrificial disciples and zealous clients among all nations. Few saints have wrought so many miracles during life and after death as St. Anthony. On the day of his burial, which was a Tuesday, he cured all the sick who approached his holy remains. Pope Gregory IX confirms this in the bull of canonization in which he styles St. Anthony "The great wonder-worker of the whole Church."

What seems to be the most wonderful is the fact that it is not only in important affairs that he shows the power of his intercession, but in the seemingly trivial occurrences of daily life. For instance, one has lost a ring or precious stone, another a rosary or a book, a third has misplaced a key or some papers. Despite the most diligent search, the missing objects cannot be found... The person confidently turns to St. Anthony, and, behold, the object is found in a manner that excludes all doubt of the intervention of a higher power.

In his Brief of May 1, 1898, Pope Leo XIII says: "In consequence of a special prerogative and favor from God, St. Anthony daily renders graces and benefits to Christian people, so much so, that Holy Church herself admonishes every Christian to have recourse to him if he wishes to see miracles; this is true especially of the finding of lost objects." If one would wish to collect all the facts of this nature, it would fill volumes. Saints do not die; in death they find life. St. Anthony, as it were, lives and speaks continually in the whole Christian world.

The wonderful activity of the saint extends not only to ma-

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terial goods, but likewise to the supernatural. His aid has been especially efficacious in obtaining the conversion of hardened sinners. Many promise aid for the poor if helped through the intercession of St. Anthony, and doubtless, this is why their prayers are so often granted, because they imitate the active charity of this great sainted lover of the poor. Those who open their hands to the needy incline to themselves the complacency of heaven. It is the will of God that we not only invoke the aid of St. Anthony, but that we likewise strive to conform our lives to his sublime example, particularly, by love for God, confidence in His mercy, simplicity of manners, purity of heart, charity toward the poor and apostolic zeal toward our neighbor.

The Child Jesus embraces St. Anthony

* * *

Clients of St. Anthony have repeatedly requested us to compile a booklet with a short sketch of the life of their beloved saint, with prayers appended. We now rejoice to offer to our readers a booklet of 64 pages entitled, "St. Anthony the Wonder Worker."

Many of the striking miracles wrought by this saint during life are interestingly told, and illustrated by twelve pictures. The numerous prayers are suitable for varied needs, as the following list of contents will show: —

St. Anthony the Wonder-Worker
Humble Disciple of St. Francis
Apostolic Preacher
Converter of Sinners
Restorer of Lost Things
Lover of the Blessed Sacrament
Fervent Client of Mary
Model of Poverty

Labors in Italy
Father of the Poor
Venerator of the Child Jesus
Help of the Afflicted
Extirpator of Vices
Lily of Chastity
Conqueror of Hell
Blessed in Death
Glorified after His Death
St. Anthony's Shrine
St. Anthony, Helper of All Who Invoke Thee!
Prayers in Honor of St. Anthony
Nine Tuesdays
Thirteen Tuesdays or Sundays in Honor of St. Anthony
Novena
Efficacious Prayer
Litany of St. Anthony
St. Anthony's Bread—Petition
St. Anthony's Bread—Thanksgiving
Prayer in Need
The Miraculous Responsory of St. Anthony
Prayer in Any Necessity or Affliction Before an Image of St. Anthony

Prepare for the Feast of St. Anthony, June 13th, by a novena. Order booklets at once. Price 10 cts. each. Reduction for quantities of 100 or more.

Booklet: "St. Anthony the Wonder Worker."

Address: **Benedictine Convent of Perpetual Adoration, Clyde, Missouri**

Untold Consolation

Considering the great duty of love and gratitude which binds us to pray for the deceased, many have found untold consolation in knowing that there exists in the United States a religious Community whose obligation it is to pray day and night before the Most Blessed Sacrament exposed, for the souls recommended to their prayers. How powerful is that unceasing prayer offered in union with the Sacred Host enthroned upon the altar! Would you bring joy and consolation to your dear departed? Consider how much alleviation they will receive by a share in many Holy Masses, thousands of Holy Communions and uninterrupted supplication. Secure for your departed the benefit of these immense spiritual treasures. When a friend dies, instead of sending meaningless flowers to the relatives, send a certificate comforting them by the knowledge of the spiritual gifts you have procured for the deceased. This will bring true consolation to the hearts of the mourners.

The living, likewise, may share in the numerous benefits of the unceasing prayers offered, before the Most Blessed Sacrament exposed, by the Benedictine Sisters at Clyde, Missouri. Countless letters testify that many persons have received spiritual and tem-

poral favors which they ascribe to their sharing in this unceasing intercession before the Blessed Sacrament, of virgins consecrated to God. Many tell of circumstances similar to the following: —

"For your joy, dear kind sisters, I wish to say that my father whose name I sent to be enrolled in your perpetual prayers over a year ago, was recently ill. He asked for a priest, made his confession and received Holy Communion, though for many years he has not practiced his religion. I am, indeed, grateful for your fervent prayers!"

A lawyer writes: "Kindly find a donation for the enrollment in your Association of some of my relatives and friends. It is very consoling to know that while we are busy in the world seeking worldly things, that the good and pious nuns before the altar throne are acting as our lawyers, pleading our cause with the good God. God bless you in your work, and may your Association of perpetual prayers become better known, more fully appreciated, and more liberally supported."

Another writes: "About two years ago I sent to your convent a donation. In return, I received one of your certificates of Perpetual Membership, also a Jubilee Medal of St. Benedict. To me, this very small offering has, in its own way, done more for me than words can ever utter. I am a young man of only twenty-three years, and can see how much the prayers offered by your good nuns can benefit my soul and enable me to be successful in work."

Everyone may secure for himself the benefits of perpetual prayers of a numerous community of Sisters, who have consecrated themselves to the unceasing adoration of the Blessed Sacrament. For many it will be a source of great consolation to know that uninterrupted prayer rises to the throne of God for their departed parents or children, their friends or relatives; to know that souls consecrated to God pray for them day and night especially for the most important of all graces — to die in the friendship of God.

For detailed information concerning the Association of Perpetual Adoration, address: —

Benedictine Convent of Perpetual Adoration, Clyde, Missouri

Contents — May, 1927

Our 23d Volume — Benediction of the Most Blessed Sacrament — Mary, the Mother of Perpetual Help — Immaculate Heart of Mary — Save the Children! — Impressions of My Journey to America — Sister Mary Martha Chambon and Devotion to the Holy Wounds of Jesus — Reward of Disinterested Love — The Parents of the "Little Flower"— Sketch of the Life of St. Anthony — Untold Consolation.

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Benedictine Convent of Perpetual Adoration, Clyde, Missouri

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